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able from the travail of an advanced civilization struggling to a new birth" (p. xi).

The book covers practically the whole field of the history of medicine and is consequently sometimes scrappy and disconnected. Its main service is in bringing together from the standard histories of medicine, and thus making more generally accessible to English readers, the main facts regarding the development of medical theory and practice in their relation to the science and philosophy of the different historical periods. The author does not profess to base his work on original research, but he writes pleasantly and clearly; and although he emphasizes the advantages that have come to medicine through turning away from general theories and occupying itself with detailed researches, he yet looks forward to a return to philosophy, a renewal of the sense of the unity of all the rational pursuits of life.

J. E. C.

Gründe und Abgründe: Präludien zu einer Philosophie des Lebens. Von OSCAR EWALD. Zwei Theile. Berlin, Ernst Hoffmann & Co., 1909.—pp. xvii, 551; v, 331.

Perhaps the fairest way to deal with this book in a review is to quote some passages. The reviewer admits that if he were to rely upon his own impressions he could hardly tell his reader what it is aiming at. The title has a lyrical suggestion (*Lyrismus*); the author chose it after much hesitation. "Only the fact that it offered the most unmistakable expression of my basal thought induced me to adopt it." This thought is that "there are no depths of the human soul which do not at the same time include a horrible abyss, an abyss by which all being, all ideality, continuity and purity of being, threaten to be swallowed up. And there is no abyss which viewed in its ultimate dimensions and perspectives would not, again, be the deepest foundation of the human soul, in which it knows itself secure and safe." "The abyss of abysses is power (*die Macht*); and the foundation of foundations is value. What I call power is also the source of all illusions and apparent values, the asylum of life's lie. But in value is life and truth. It is the frightful tragedy of the human soul that, almost unknown to it, in sensuous reality value becomes power, the foundation becomes an abyss, while on the other hand, where it thinks this sensuous reality to the end, power becomes value again, the abyss becomes a foundation" (I, xv). The author tells us that the book is neither a scientific treatise on psychology, nor is it a work on ethics. It is rather an ethical psychology, an investigation of the way in which the moral values of the human soul, positive and negative, are disclosed (I, xii, xiii). One might call it a phenomenology of the moral, but it would be better not to name it at all (I, xiii). Its method is not strictly scientific; the thought of the book is intended to move in the extreme borderland "between artistic intuition and philosophic conception" (*zwischen künstlerischem Schauen und philosophischem Begreifen*, I, xv). The book is intensely personal in its character. The author seldom refers to himself, but the reader can account for

the statements he meets only on the supposition that he is reading an emotional biography with the incidents and episodes omitted. "I have in the following pages written down not a sentence that I have not first lived through" (I, xvii).

This personal character of the book makes it difficult for a reviewer, whose experiences, even so far as they go, do not tally with the author's, to do the author justice. The book has to be read to be appreciated for what it is. It is well written and one who likes this kind of book will probably find pleasure in reading it. It is especially to be recommended to those who feel themselves lonely in the world, for such will find company in the author who regards loneliness as an *Urphänomen*, which only the frivolous and the stupid succeed in avoiding. The first part deals with the loneliness of the looker, loneliness as an event (*die Einsamkeit des Schauenden, die Einsamkeit als Ereigniss*), and the second part with the loneliness of the creative agent, loneliness as deed (*die Einsamkeit des Schaffenden, die Einsamkeit als Tat*). Some of the sectional captions will show the wide range of loneliness: "The Essence of Eroticism," "Sadism and Masochism," "Monogamy and Marriage," "Hysteria and Exhibitionism," "Eroticism and the Madonna-Cult," "The Skeptic," "Faith and Love," "The Ascetic," "The Tragedy of the Artist," "The Tragedy of the Philosopher." The third book of the first part is entitled "*Reflexe und Reflexionen*," which seems to be a miscellaneous lot of epigrams on all sorts of subjects, presumably connected by the fact that the lonely man thinks of such things. A few samples will suffice here. "The first and only thing one should honor in one's fellowman is his silence" (I, 483). "Toward happiness men behave as the Children of Israel did toward the Messiah. Day and night in fervent prayer they invoke it of Heaven. At last it becomes incarnate in their midst: and then they disown it" (I, 490). A long epigram on the history of marriage—with no indication that this history is exceptional—ends with the gossiping comment of neighbors: "See the fools! many years have they lived in good true marriage; and now all at once they begin to commit adultery" (I, 510). "Man avenges himself on woman by enjoying her or murdering her; woman avenges herself on man by *forgetting* him" (I, 515). "Woman wills to be happy; man to have been happy" (I, 520). "For man the future is a continuation, for woman a negation of the past" (I, 521). "Many men need for perfect happiness nothing but a strong hatred" (I, 530). Something over eighty pages of this sort of thing can be had by investing in the book.

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Die Entwicklungsgeschichte des Satzes von der Erhaltung der Kraft. Von ARTHUR ERICH HAAS. Wien, Verlag von Alfred Hölder, 1909.—pp. 116.

Dr. Haas's purpose is to trace the development of the principle of the conservation of energy in natural philosophy and science, and thus to obtain an adequate logical analysis of the law. However his analysis may have been reached, logical considerations in his exposition dominate the historical; the